1:Haskins K-4,5 (1952-1954)1956 SO11 Bahia Brazilians SO11

243 244 [134] either separately or in conjunction with tobacco and manioc. They are frequently grown on land thought to be not suitable for tobacco cultivation yet too good for manioc alone, such as the steeper slopes of the crystalline area where the heavier soils do not produce good quality tobacco.

Since the area in corn and beans is small and the amount of slope land large, the capoeira is extensive and frequently quite tall. After the slopes are cleared, the land is very often planted to mixed corn and beans, more rarely to one or the other. The crops are planted [221] in March or April, perhaps in May, and even in June for beans alone. The planting season for these crops is extended both because they are tolerant of changes in season and because as crops secondary to tobacco they have a lesser priority. Some corn is usually planted early enough [527] [862] so that it will ripen in time for São João (mid-summer day) festival for which fresh corn-on-the-cob is the traditional food. This festival is usually the beginning of the corn harvest, but the bean harvest [251] begins a month later. Both crops are harvested by hand and, after drying, are shelled by hand, sacked, and either stored or sold. When the fertility of the soil is higher than normal or when there is labor to spare, the field may be planted to manioc after the corn and bean harvest.

243 244 249 311 As a result of the interpenetration of the corn-bean and the tobacco-manioc systems, in many regions and on many individual properties the two co-exist. Usually the upland fields are in tobacco and manioc, with an occasional plot of corn and/or beans. Usually the slope-land plots are in corn or beans.

249 The Cultivation of Sugar Cane. In distinction to the crops discussed above, sugar cane is grown under a system of permanent

249 (4) The field is burned for the last time, and as new cane or grass appears, it is used as pasture.

(5) After one year of pasture, sometimes more, the field is replanted to cane.

[527] The length of the harvest varies. It begins with a festa (festival) in the first week of September and continues as long as there is cane and as long as the heavy rains hold off--usually about six months.

249 311 Within the sugar cane area most of the land is in cane or in temporary fallow pasture except: (1) very wet bottom lands; (2) steep slopes; (3) villages; and (4) the lands and yards occupied by the mills. The general aspect of this area is that of an unbroken sea of cane. Single fields are often large--a square kilometer is not uncommon--but they are divided into separate plots. The cultivation of other crops within the sugar cane area is very limited. Small house gardens for the laborers are common, but other commercial agricultural forms of land use are rare.

249 423 257 184 Land holdings, as will be seen, generally are large under this system. The orientation of the sugar industry in São Filipe is somewhat different than in the zone discussed above. Properties are smaller, the monocultural aspect less dominant, and the whole sugar economy more primitive. There were eighty-two small sugar mills in this area in 1940, compared to the eight large usinas of Santo Amaro. [273] Many of these produced crude sugar (rapadura) rather than the refined sugar or cane brandy (cachaça) which are the main products of the zone north of the Bay.

245 The Cultivation of Coconuts. The final important agricultural system of the Recôncavo is the coconut monoculture, a less highly organized permanent culture than the sugar cane system.

21 Hutchinson E-4,5 (1950-1951) 1957 SO11 Bahia Brazilians SO11
VILA RECÔNCAVO

quently one girl in the family does not marry but remains home with her parents, taking care of them until they have passed away. Unless the father has made specific arrangements for her before his death, the family usually sees to it that she is cared for properly, since she has relieved them of the responsibility of taking care of their parents for many years. Or, if any member of the family lingers beyond what might be considered to be a normal life span, the other members help in some way so that person will be cared for. Thus no one is left out because of misfortune of any kind. Nevertheless, any individual member always tries not to become a burden on the family.

Of the former patriarchalism of Class A families only vestiges remain, which however are still important: the continued close relationship of family members, even though separated by distance and interests; the intermarriage of cousins, and the strong pattern of life em família; the fact that the family as a unit still provides care and protection for those members who are incapable of doing so themselves; and finally the acknowledgment of an extended-family head, a man accorded deference and respect by members of his own family as well as by other families. The upper-class family of today differs in significant ways from that of former centuries, especially in the increasing emphasis placed upon the conjugal family and the decrease in family size. A major departure from the old family traditions is the increasing equality of women, their increased participation both in home activities and in activities outside the home.

Birthdays are the most important occasions in these families aside from weddings. Whether in the city or on the plantation, birthdays are commemorated on a large scale by an almoço (luncheon). During the summer in the country the planters sometimes also have a series of luncheons, each Sunday on a different plantation. In such cases the house in which the luncheon is to be held provides the bulk of the food, but as a rule all the women make desserts which they bring with them. The menu, in accordance with old Bahian tradition, is huge, usually beginning with a feijoada (a deep dish of beans and meat, usually eaten with rice or farina), sarapatel (a highly seasoned dish of which the basis is pork blood), moqueca de camarão (a type of shrimp ragout made with dendê palm oil), and ensôpado de porco (pork stew). These are followed by roasts of beef, pork, lamb, and turkey, and filet mignon.

[Class A Families]

All these dishes are served with rice, potatoes, farina, and cooked vegetable salads. Then fruits are served, followed by a series of desserts including puddings, ice cream, and cakes. The meal is concluded with a demitasse (cafèzinho). Lunch is usually served at midday, and afterwards the guests generally break into small groups, talk, sleep, play cards, or stroll about the garden. In midafternoon a small merenda (snack) is served for those who want it, consisting of cake and demitasse, and in the evening ceia (supper) is served, including cold cuts, salads, and dessert. After this the group may go en masse to the movies, either at the Petroleum Camp or in the town of Vila Recôncavo. Or, if in gay spirits, they may spend the evening dancing in the living room to popular records. People go to these almoços by horseback, jeep, truck, or sometimes, in a spirit of fun, by oxcart. Hospitality has for hundreds of years been the tradition of the rural landowners, who envelop guests with an overabundance of everything. One planter always has the dining-room table set for at least ten people, although only he and his wife live in the house. Others have the reputation of always providing a good meal for anyone who passes at mealtime.

The decreasing size of families, the shift in individual employment from agriculture to the professions, and this century's change to large-scale industrial holdings for the production of sugar have caused some differences in land tenure and, hence, inheritance. The Recôncavo is not an area in which land title was ever vague or lost as was often the case in the sertão. Land was always scarce here, for the desirable massapê soils are limited in extent. The plantations of today for the most part fall into one of two categories: those which have been in the hands of one family for a century or more, and those which were bought after the abolition of slavery by newcomers to the Recôncavo or by those who already had plantations and at a time of falling value bought new ones from the creditors who had taken them over from their former owners for debt. In both cases title passed free and clear. The common form of inheritance is for one half of the estate to go to the widow and the other half to be divided among other heirs.

A century ago, it was common for plantation masters to have extensive holdings, not only in the Recôncavo, but also in other parts of the state, as well as houses and even commercial buildings in the city of Salvador. In addition to this,

2: Hutchinson E-4, 6 (1950-1951) 1957 SO11 Bahia Brazilians SO11
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be held in the canoe by the others, for she tries to jump into the water. At the same time, all those present in the canoe scoop up the water and pour it over themselves, for it is at this moment quite holy. The possessed person is gradually calmed and brought back to a normal state as the canoes move up the river.

During this time, groups of fishermen often go out in their newly blessed canoes (canoas de bordejo) to play. Because their canoes have been blessed by the priest, and because of the holy aspect of the water resulting from the presence of the Mother of the Waters, the men may enter the water without fear, so they jump in and out of the water and swim around their canoes until they are tired. This cannot be done at any other time of the year for it is not considered safe to enter deep water.

After the second gift has been offered and accepted, the party lands and goes back to town on foot in a spirit of great joy and gaiety. The rest of the day is given over to horse racing, visiting, gaming, and dancing on the fishermen's square. People from classes A and B do not participate in these proceedings, which they consider barbarous. But most lower-class people at least watch, although only participants enter the canoes. Observers walk along the banks and watch. Cults from the rural areas make their own presentations separately, frequently on Christmas Day and in another locale.

The next festival in the year comes after January 6, the Day of Kings, which has already been mentioned. Parties take place from this day until the beginning of Lent. Other than a Mass, there is no longer much sanctity connected to this day.

The most important festival of the year is that of Nossa Senhora da Conceição da Praia, the patron saint of most of the fishermen, to whom their chapel is dedicated. This festival begins on January 13 and starts off each evening with a novena held in the fishermen's chapel. The priest goes each evening for the novena, and, on the three last days of the festival, each morning, to celebrate Mass in honor of Nossa Senhora da Conceição, St. Peter, and St. John. A committee is organized in the chapel to ask patrons for contributions to the festival, for candles, oils, electric light, and to pay the priest each night. Flowers are a very important part of the festival, although at this time of the year they are very expensive. Each night of the novena there is a different group of patrons, and

4: Pierson Z-4,5 (1935-1937) 1967
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[City of Salvador]

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* 565 563 gated to the less desirable territory. Although the Europeans have still today, to a considerable extent, maintained their original advantage, the blacks and darker mixed-bloods have gradually pushed themselves up the slopes from their less favored locations until now they have come, in some cases, to share a portion of the Europeans' favored position. One occasionally finds them living next to the homes of the whites, symbolizing the fact that they now occupy those positions, social as well as spatial, which personal ability, occupational proficiency, and favorable circumstance have enabled them to achieve and to maintain. Thus the racial distinctions which one from the United States is so likely on first acquaintance to note turn out to be, as we shall soon see in more detail, not the things which are either so genuine or so important as at first sight might appear.

It is significant, in this connection, that in what might be called the intermediate residential areas of the city, where the dwellings of those who are rising out of the lower classes meet the dwellings of the upper classes, one finds the darker and the lighter portions of the population meeting and mingling in close residential proximity. This is true, for example, along the Avenida Sete de Setembro.

363 [788] [541] [562] The Avenida Sete de Setembro, from Jardim Suspenso on, is the only artery into the "downtown area" from South Bahia. It thus becomes the route of passage for processions like those of Carnival, the "Micarêta,"[14] the Peruada,[15] and the numerous religious *festas*, and the avenue of march for the military during visits of political celebrities. Its streetcar line and constant flow of busses would make it less de-

[14] The "Micarêta" is the so-called "second Carnival" held the Sunday following Easter.

[527] [15] The Peruada is an annual students' parade with floats.

4: Pierson Z-4, 5 (1935-1937) 1967
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seat of the iman, or head in Brazil of all African disciples of the prophet Mohammed. Those who were resident in Rio, Ceará, and Pernambuco owed allegiance to him. Incidentally, it was a time of general social unrest not only among certain of the slaves but among the whites as well.[46] The aim of the conspiracy was "to set up a queen after exterminating all the Europeans." Extensive plans were laid, including the proposed participation of slaves from "every part of the Reconcavo," many of whom, immediately preceding the night set for the uprising, fled from their owners and came to Bahia. A banner was adopted and the robes worn at Mohammedan ceremonies selected as costumes of war. The time chosen for the uprising was during the popular festival of Nossa Senhora da Guia, when most of the European population would be gathered at Bomfim, outside the main area of the city, houses would consequently be deserted by white owners, and slaves might go in and out without arousing suspicion.[47]

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The governor, forewarned by a faithful slave a few hours before the uprising actually occurred, doubled all police

[46] From 1831 to 1837 revolts against the Brazilian imperial government broke out in Pará, Sergipe, Pernambuco, and Rio Grande do Sul. In Maranhão three thousand slaves, led by an African named Cosme, had recently revolted.

[47] The report of the chief of police to the governor of the province of Bahia (republished from the *Diario da Bahia* in the *Jornal do Commercio* of Rio, February 10, 1835) said that the evidence indicated "the insurrection had been plotted for a considerable period of time with absolute secrecy. . . . . Almost all the leaders know how to read and to write in some unknown language, which appears to be Arabic. This is the same language which is used by the Ussás, who seem to be united today with the Nagôs. These Ussás are from the same tribe which has revolted on several occasions in this Province. . . . . Their leaders, among whom are many free and even wealthy Africans, stir up and organise revolts."

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4: Pierson Z-4,5 (1935-1937) 1967
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One advantage which Brazilian slaves had over bondsmen in the English colonies was the numerous holidays of which the Catholic religion enjoins the observance. Koster wrote:

> These give to the slave many days of rest or time to work for his own profit; thirty-five of these, and the Sundays besides, allow him to employ much of his time as he pleases. Few masters are inclined to restrain the right of their slaves to dispose of these days as they think fit; or, at any rate, few dare, whatever their inclinations may be, to brave public opinion in depriving them of the intervals from work which the law has set apart as their own. . . . . The time which is thus afforded, enables the slave, who is so inclined, to accumulate a considerable sum of money.[50]

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Among the small proprietors, parity of condition in many respects apparently obtained between master and slave, who worked together and fared much alike.[51]

It is, of course, true that cases of the most barbaric and extreme cruelty occurred, but apparently these were relatively rare and confined in large measure to frontier areas, where masters were very much a law unto themselves.[52] Public opinion was ordinarily opposed to such treatment, much of which has been attributed to Negro or mulatto owners or overseers who were notorious for their severity.[53]

[50] *Op. cit.*, I, 191.

[51] Southey, *op. cit.*, III, 782.

[52] However, Koster records as late as 1800 that, owing to the "abominable cruelty" with which they were treated in Rio de Janeiro, frequent murders were committed by slaves. Iron shackles, sharply pronged iron collars, stocks, and thumb screws were employed, and severe beatings to the point of death and even boilings in oil occurred. See also Thomas Ewbank, *Life in Brazil* (New York, 1856), pp. 116–17, 439.

[53] Joaquim Nabuco made public, and Conselheiro Dantas once referred in the federal senate to "a disgraceful tragedy" which occurred in Parahyba do Sul on July 29, 1886. A master who was an *homem de côr*, his *homem de côr* overseer and *algoz* "flayed and tortured" several slaves until they died

4; Pierson Z-4, 5 (1935-1937) 1967
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The two days in seven which according to custom the master allotted the slave for the cultivation of a plot of land[44] was as early as 1700 sanctioned in law.[45] His right in property could be transferred to his children.[46] He could

"a great deal depends upon the inclinations of the master, he will, however, be very careful in refusing to manumit, owing to the well-known opinion of every priest in favor of this regulation, to the feelings of the individuals of his own class in society, and to those of the lower orders of people; and likewise he will be afraid of losing his slave. He may escape with his money; and the master will then run much risk of never seeing him again, particularly if the individual is a creole slave. . . . . The master might indeed deprive the slave of the fruits of his labor, but this is never thought of; because the slave preserves his money in a secret place, or he has entrusted it to some person upon whom he can depend, and would suffer any punishment rather than disclose the spot in which his wealth lies concealed."

[44] "This day [Sunday] . . . . is the Negroes' own; after morning mass they are free to do their own will; and then most of them run to the hill to gather their coffee or maize, or prepare the ground for these or vegetables. They were just beginning to return from the wood, each with his . . . . basket laden with something of his own, something in which the master had no share; and again and again as they passed me, and displayed with glistening eye the little treasure, I blessed the Sabbath, the day of freedom to the slave" (Graham, *op. cit.*, p. 288).

[45] João Ribeiro, *Historia do Brasil* (3d rev. ed.; Rio, 1900), p. 255.

[46] However, if the slave died childless, his property reverted to the master. Note the following account given by Maria Graham regarding a slave on an estate in the province of Rio: "He was a mulatto boatman, the most trusty servant on the estate, and rich, because he is industrious enough to have earned a good deal of private property, besides doing his duty to his master. In his youth, and he is not now old, he had become attached to a creole woman, born, like him on the estate; but he did not marry her until he had earned money enough to purchase her, in order that their children, if they had any, might be born free. Since that time, he has become rich enough to purchase himself, even at the high price which such a slave might fetch; but his master will not sell him his freedom, his services being too valuable to lose, notwithstanding his promise to remain on the estate and work. Unfortunately, these people have no children; therefore on their death their property, now considerable, will revert to the master" (*op. cit.*, pp. 197–98).

4: Pierson Z-4, 5 (1935-1937) 1967
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Not listed among the members is a dark mixed-blood of distinguished bearing, probably Bahia's leading colored citizen, son of a white planter and a black slave, able engineer, once federal senator, president of an important intellectual and social organization, and "authority" on the Tupi language. However, an officer of the club, a white banker from one of the leading families whose aristocratic lineage, general competence, and recent contribution of a governor to the state and a federal senator to the national *camara* unquestionably admits its members to the most exclusive circles, once remarked that "if this distinguished colored citizen should sometime apply for membership, there would be no doubt that a man of his intelligence, refinement, and professional competence would be accepted without serious question."

In the schools there is no segregation in any form. Students, however, are predominantly white and light mulatto. The participation of blacks is somewhat limited, and there is a progressive elimination of the darker shades as one climbs the educational ladder. Illiteracy is high, especially in the lower class, in which, as we have seen, blacks and dark mulattoes predominate.

Table 13 indicates more equable participation of the blacks in the elementary schools, especially in those which are state supported, attendance at which is free and hence more accessible to Negro children, concentrated as their parents are in the lower economic levels.

In a parade of school children celebrating Emancipation Day (the thirteenth of May) twelve elementary schools participated, each group being dressed in its distinctive uniform. For example, the boys of one school wore light gray suits with a blue stripe down the trousers, blue belts, and

4: Pierson Z-4, 5 (1935-1937) 1967
SOll Bahia Brazilians SOll

gray caps with blue bands; while the girls wore light gray dresses with blue belts, blue collars, and blue cuffs. Of approximately 325 pupils in the parade, about two-sevenths were black, two-sevenths white, and three-sevenths mulatto, indiscriminately mingled. In eight schools, the proportions were not greatly dissimilar. Two schools, however, were

TABLE 13

COMPARATIVE SCHOOL ATTENDANCE OF THE ETHNIC UNITS AT BAHIA, 1936

School	No. of Schools Sampled	Black	Mulatto	White	Others	Total
Elementary:						
Public	22	438	496	385	16*	1,335
Private	8	40	97	175	3†	315
Parochial	6	31	88	318	13‡	450
Secondary	5§	34	99	390	2‖	525
Superior (Faculties of Law, Medicine, Engineering)	3	12	88	424	6¶	530
Trade	3	88	122	123	2**	335
Normal	1	45	83	157	0	285

* *Cafuso*, 9; *mameluco*, 7.
† *Cafuso*, 2; *mameluco*, 1.
‡ *Cafuso*, 5; *mameluco*, 8.
§ One public, 2 private, 2 ecclesiastical.
‖ *Cafuso*, 2.
¶ *Cafuso*, 2; *mameluco*, 4.
** *Cafuso*, 1; *mameluco*, 1.

principally black and mixed-blood (in one of which there were 16 blacks, 34 mulattoes, 8 whites); and two schools were largely white (in one of which there were 25 whites, 8 mulattoes, and 5 blacks).

During the 1936 Peruada, which is an annual *festa* held by students at the Faculdades, of 168 individuals participating in a parade, 3 per cent were black, 10 per cent were mulatto, and 87 per cent were white.

At the graduating exercises of one of the Faculdades, no

4: Pierson Z-4, 5 (1935-1937) 1967
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Two of the six speakers at the dedicatory exercises for the newly constructed Instituto de Cacau on the following day were *brancos da Bahia* (each with only slight indications of Negro ancestry), and four were whites.

During the visit of a neighboring governor, a procession formed in the Avenida Sete de Setembro to escort the distinguished visitor, together with the Bahian governor, Juracy Magalhães, to the latter's palace. Riding in the procession, alighting in front of the palace, and following the two chief executives into the spacious rooms of the governor's mansion, were presumably the city's political élite, all in formal attire. Of a total of 99 persons, 70 were whites, 22 were very light mulattoes with only slightly noticeable traces of Negro lineage, 7 were dark mulattoes, and none was black. Of the escort of 23 army officials dressed in appropriate uniform, 9 were whites, 12 were very light mulattoes, 2 were dark mixed-bloods.

Of 46 members of the state legislature, 69.4 per cent were whites, 15.2 per cent were *brancos da Bahia*, and 11.0 per cent were mulattoes.[1] Of 14 aldermen, 8 were whites, 4 were *brancos da Bahia*, and 2 were mulattoes (both very light).

In legal proceedings no discrimination is at all evident. Colored individuals appear not only among the defendants but also among those engaged in the defense or the prosecution, as well as among the jury itself. Whites, however, predominate.

Of the officers of the medical association, 6 were whites, 3 were *brancos da Bahia*, and 3 were mulattoes. Of 18 members of an elective supervisory body for the legal profession, 14 were whites, 3 were *brancos da Bahia*, and only 1 had noticeable evidence of mixed ancestry and that principally

[1] One deputy was a black, and there was also 1 *mameluco*.

4: Pierson Z-4, 5 (1935-1937) 1967
SOll Bahia Brazilians SOll

Celebrating the one hundredth anniversary of the birth of Carlos Gomes, famed Brazilian composer of the operas *Guaraný* and *Fosca*, 389 Bahians gathered in the Instituto Geographico e Historico. Of these, 316 were whites, 61 were mulattoes (predominately light), 11 were blacks, and 1 was a *cafuso*. With the governor of Bahia (white) on the platform were 12 citizens in formal dress, all whites[16] except the governor's bodyguard, a light mulatto in army uniform. Two young ladies in formal dress, both white, sang and declaimed. Of the 3 subsequent speakers, 2 were whites and 1 was a *branco da Bahia*. The military police band, which furnished instrumental music for the occasion, was composed of 9 blacks, 26 mulattoes, 2 whites, 3 *cafusos*, and 1 *mameluco*, under the difection of a mulatto bandmaster. Fifty students from the Instituto de Musica da Bahia sang one of Gomes' compositions. All were whites, except 2 light mulattoes.

Twenty-one women, aged eighteen to forty, were present at a cooking school sponsored by a foreign resident. A novel experience in Bahia, where for generations Negro servants have prepared the food, this school had assumed somewhat the character of a fad. The group included several ladies from upper-class families, well to do, educated and traveled. The wife of the governor occasionally attended. Present were 18 whites and 3 light mulattoes, among the latter a *morena*, perhaps the best-dressed lady of the group. Her father is deceased, and her mother is a dressmaker in moderate circumstances. The girl's beauty, pleasant manner, and constant well-tailored appearance have secured for her admittance into the upper circles. She is often invited into the "best" homes. Another of the mixed-bloods present was

[16] Including one *branco da Bahia*.

[SALVADOR]

/85 cont./

563 554 571 Among the intellectuals of whom Bahia is proud and who are included among its great names, there are some who are very dark. One of them, speaking of the mixture of races, says that "the descendants of the crossings mentioned are to be found in Brazil in all social classes, in all professions, even the most intellectual" (3).

[513]

3. Viuva J. Moreina, "Juliano Moreina e o problema do negro mestiço no Brasil /Juliano Moreina and the problem of the Negro mestizo in Brazil/," in Novos estudos afro-brasileiros /Recent Afro-Brazilian Studies/, G. Freyre and others, Rio de Janeiro, 1937.

The colored intellectuals not only do not form a separate group, but are judged and classed solely according to their talent and their works, and in scientific and literary associations occupy positions corresponding to their importance. When, in 1923, [527] the first centenary of the struggles for national independence in the territory of Bahia was commemorated, a very well-known photographer in the city, in collaboration with a historian and professor of the university, put together a large picture with the portraits of the Bahian intellectuals who at that time enjoyed the greatest renown: members of parliament, jurists, poets, prose writers, sacred orators, biologists, physicians, musicians, engineers, folklorists, educators, journalists, linguists of both sexes. Among the 79 intellectuals represented, one counted one caboclo and 20 morenos and pardos, some of them quite /86/ pigmented. One of the four portraits most in view in the upper part of this composition was that of a dark mulatto, already mentioned above as a historian, engineer, and linguist; his picture was placed in the same port as that of Ruy Barbosa, a famous jurist and leader, who is considered "the greatest of Brazilians." The portraits of other métis appeared among those of numerous white intellectuals. [538] Among the recently published 100 biographies of the most notable Bahians of the period that extends from 1564 to 1925, there are 12

5: Azevedo--114 D, Z-5 (1951)1953 SO11 Bahia Brazilians SO11

[SALVADOR]

/86 cont./

*563 554 571 538 métis celebrated as poets, jurists, linguists, physicians, and preachers, including a son of slaves, who, in the second half of the last century, because of his origin, had great difficulty in being accepted in a faculty of law of his country (1).

[113] 1. A. Loureiro Souza, Bahianos Ilustres, 1564-1925, Bahia, 1949.

All this testifies to the fact that intellectuals are judged according to the standards that apply to the whole of society, without color being taken into account. The literary critics, for example, affirm that the greatest living Bahian poet is a dark pardo and that a moreno is one of the best poets Bahia has had in recent decades. Moreover, the most listened-to literary and artistic critic, who died a few years ago, was a branqueado (whitened) mulatto, who exerted a great influence on the local intellectual life. When, on the occasion of the 350th anniversary of the [527] Lusitanian poet Camoens, the Portuguese colony celebrated Race Day, it was a dark mulatto who, in the name of Brazilians, gave the address of welcome to the Portuguese, while a celebrated sacred orator took the floor for the latter; in 1949, when the fourth centenary of the founding of the city was commemorated, the government of the State, in posthumous homage to this same mulatto intellectual, published one of his remaining unpublished historical works (2).

[113] 2. Teodoro Sampaio, Historia de Fundaçao da Cidade do Salvador /History of the Founding of the City of Salvador/, edited by the Secretaria do Educaçao e Saude, Bahia, 1949.

*563 554 571 The favorable position given colored people in the intellectual milieus is reflected in certain comments that we gathered in the course of our investigation on colored people. One of them made the following remark: "Colored people owe much to Whites, it is they who praise the Negroes of merit and who make known their name and their works." Another assured us that "among intellectuals there was no color prejudice."